



THE DAYBREAK

“Wankantanhan Anpao kin hiyounhipi”—Luke 1:78.

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WIHIYAYENA OAPE OTOIYOHI

Wocekiye woohoda en ni unqonpi kin Oanpetu otoiyohe taku toketu kin hena etanhan wawokiye unkiupi kta he hecetu. Heon etanhan nakun Wihiyayena tanka unkdepi kin hena ee eša nakun tohan ape kinhan hena etanhan woawacin wašte unkiupi kta unkokihipi. Hecen tohan Wihiyayenatanka kin oape iyehantu, qa apa eca taku wowicake kae ikiksuyeunyanpi ecee kta he?

Wanjina ape kinhan, Wakantanka kin Wanjina qa owi:hanke wancee. qa wowašeake ojuna, qa Wicoksape ojuna, qa wowašte ojuna, he unki:ksuyapi kte.

Nonpa ape kinhan Wanikiya unkitawapi kin touncage kin nonpa, unma wowakan koyake, qa unma wicatanan koyake, heon Iye kin awicakehan Wakantanka, qa awicakehan Wicaša.

Yamni ape kinhan, Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan kin, he Wakantanka wanjina Iye unkağapi, qa opeunkitonpi, qa unyuwakanpi.

Topa ape kinhan, Wotanin wašte oyaka tob wotanin wašte topa kin hena owapi, he Wakantanka, qa wicašapi kin wiciyokookna Christ wawiciya un kin he aoyakapi.

Zaptan ape kinhan, Itancan unkitawapi kin Canicipawega kin akan ocape kin zaptankiya nape kin napin, qa siha kin napin, qa cuwi kin en. “Iye we kin he woihtani owasin icajuju okihi kin hee.

Šakpe ape kinhan, Anpetu šakpe Wakantanka Mahpiya kin, qa maka kin kage, oanpetu otohanhan.

“Mahpiya, qa maka, qa Mniwanca en Itancan kin, woyatan, qa wowitan owasin nitawa nunwe.”

Šakowin ape kinhan, Canicipawega kin etanhan Itancan unkitawapi kin wicoie šakowin eye, “Wowastedake wicoie šakowin on šakowin akikde wicoie qeya eye.”

Šakdoğan ape kinhan, Itancan unkitawapi kin paha akan wowahokonkiye eye kin en iwicawowašte šakdoğan unqupi, qa Iye Tokiconze maka kin en yankin kte cin he watoketkeca opa unpi kte cin hena ecen unkipazopi.

Napcinwanka ape kinhan, Itancan unkitawapi kin ukaptahanhan woyazan šica wikcemna tukte ehan wicayuska, eša he etanhan wanjinalicin hektakiya ahiwopida eciye. Napcinwankapi kin hena akiktonjapi he?

“Anpetu otoiyohe unniyatampi kte, qa Nitawacin kin owasin iyuškinyan anaunniğoptampi kte.”

Wikcemna ape kinhan, Wooke wikcemna woahope kta yanke.

“Nitawoope kin dena unkicantepi kin en unkoyeciwap kta iceunniciyapi.”

lakewanji ape kinhan, Wanna anpetu kin henana kte cin icunhan, onge oape iakewanji kin hetanhan hastanhanka iyuwi ojupi kin en išitonyan wowaše econwicašipi.

“Ateunyanpi hastanhanka iyuwi ojupi tawa kin en anpetu otoiyohe wowaše iyeunyanpi kin hena econqon unkanpi.”

Akenonpa ape kinhan, Itancan unkitawapi kin wahošiye wakan akenom wicakalnige qa wicayuhe, qa heba maka kin owancaya yewicaši, qa Iye tawotanin wašte kin oyagwicaši.

“Nitokiconze u kte
Maka akan nitawacin kin
He ecen econpi kte.”

Anpetu wanji cannahan wihiyayena oape ciqana kin kektopawinge wanji sam opawinge tob sam wikcemna topa ecee. Heon etanhan wikcemna nom sam zaptan kaakšišya unkiupi qa Wakantanka etkiya qa unkiyepi kin etkiya taku token unkowastepe kte cin hetkiya iyonape kiyahan econqonpi kta he hecetu oape ciqana wikcemna wowapi Wakan kin unyawapi kte, qa oape ciqana wikcemna taku unyawapi kin he awacinunkiçiyapi kte, qa oape ciqana zaptan ceunkiçiyapi ecee kte.—St. Andrew's Cross.

Cherry Creek, So. Dak.,
Dec. 28, 1918.

Anpao kin, Mitakola: Wowapi wanji ciçu na sanpa omiyeçilakin kta iwacinciye. Eya wana ake wicaša iyuha Itancan kin tohanhan iyo:win wicakiye cin iyehanhan nipi kte cin hecel wicawala incin okicize kin inajin keyapi kin on, na taku on inajin kecanmi kin he, woowotanla na wowacinye yuhapi on wawokiyapi kin henayozu kecanmin ho canke sanpa wicohan wakan kin wicalapi na wacinyanpi kta iyecetu econpi wašteke tka icunhan Lakotapi ekna na iyotan Cheyenne River oyanke kin imahel wakin, kte incin hematanhan na el imacağa canke heon tokel awableza kecanmin kin on epin kte nahan tase le wicaša keapa wicimasanpa on hepin kte šni, tka ehanni Wahošiye wakan woyagomanipi owecinhan kin na oyate ical ayapi wicihakab woyakapi kin he ehan hecetu, ho wana makece tona puzin na el wicaša onpi kin hena wanna wicohan wakan wowicala ihunnipi seececanmin, ho wanna Lakotapi on taku epin kte cin iyehanl wahi, Mitakolapi tanyehcin awiyukcan yawapo, incin wicoie ota le el epin kta iyecetu tka tokeša slolyayapi kecanmin Lakota makece yanke kin iyuha na tona Tunkanšila yanpi iyowaja kin hena iyuha maka iyutapi yuhapi na hel maka wooke kin okiyapi na nakun niçiyapi kta econwicašipi na sanpa tokiyatadhan ake makece tokeca ikni omanipi kta wancee Lakota kin hecel okihihi šni canke Lakota makece tonakiya yanke cin hena ecakel tiyošpaye wicoti heca, na nakun le imahel ošpaye iklawapi orpi Districts eeca wake na hena iyohila imahel Tipi wakan yukan canke District kin hel Okolakiciye Wakan wan yanke, na hel wicaša slolkiciyapi ho, tka icunhan Wacekiye—wicaša wicohan yuhapi tka lila otehihe ho tka, itokab epe çon maksapa kepe šni, tka Waawanyaka itancanpi kin Mitakolapi Lakotaekna, tanyan iyukeanpo, wacekiye wicaša wicaluhapi wawicayašipi kin tuktel District wan el yewicayašipi canna el ipi, na eya wicohan

wakan kin oyakapi na icunhan hel wicaša onpi kin iyokipi wicaye wacinpi, tka tohanl iwaša: kapi šni canna wanna hel wicaša onpi kin hunh takuku on wicayašicapi, na Waawanyaka kin oniciyaka hanpi canna hankeya wicalutokecapi wan el yaipi naceca. Canke oyate kin wayašicapi kta wan woiyowinkiyeye yanke selececa, canke he on tukte oyanke keša imahel District Okolakiciye Wakan kin akilecel inyanke šni, tokaca? incin wicaša ota wanji iyokipipi šni canna taku eye cin ecel econwacinpi šni owanji najinpi na wanji iyokipipi canna piya iyayapi econpi heon hececa. Ho lecel epin kta ito District imahel na inš ikiyela ecakel ena ti na makece yuha hecinhan na Wacekiye wicaša wicohan yuha hecinhan na oyate kin iyekiyapi hecinhan he Tipi wakan wan el he cin he awanyakin kta iyecetu, kinhan wicaša kin le taku ota on oiçiyin kta iyecetu na wacintanka kte na hecel wicohan wakan kin ee na nakun maka wooke kin on nupinya on wowahokonkiye eyin kte çu pazo okihi kte kinhan hecel wicaša eya Okolakiciye wakan opa ca wayašicapi sa kepe çon hena hanke akicnpi kinhan wicohan wakan kin wašagya iyoçtin kta hecel sanpa woowotanla na wowacinye el wawokiyapi kin sanpa icagin kte maka oyate kin piya wolakota onpi kte cin on, ho mitakolapi taku wowahokonkiye epin kta wowašeake bluba šni. Tka Okolakiciye Wakan el wicaša oyasin opapi kin hel miš eya owapa kin heon lecel awacanmin na epe, canke eya Mitakolapi hecetu šni hecinhan okalnih mayayapi kta iwacinciçiyapi tona Anpao kin Kolayayapi iyuha nape ciyuzapi.

SAMUEL E. CHASING, or Wakinyanluta.

St. Mark's Chapel,
Pine Ridge Reserve, S. D.

Anpao kin: Owankayujapi litayetu Dec. 28th ehan Cinyewicawaye cin wanji wati el hin:hunni, na tašunke kin Sungonajin mahel ewicaklepi, qa toktokeca ikoyagwicayapi kin icunhan ito eyaš winyan mitawa na micinca hena napeowicayuspe, na ohakam kici iblotankin na hecena unkiyayapi, na Unciyapiwašte ti el kico:pi e he ekta awai, tanyan kuwapi, ohakam šaklogan ape ehan ake wati en kici wakli, na napeinwanka ape el kici iyuškinyan waunytapi, na wikcemna ape el miye tiwahe wocekiye epe na heban nukiçyunkapi, na inhinhan na el anpetu wakan kin he wicaša wikcemna yamni sam šakowin wacekiye hipi, na el wakanheja yamni Baptisma wicaqu, Harry, he Harry na Jennie Steele cinciapi. Hehan Chester he Andersen na Josephine Stone cinciapi. Hehan Benjamin he Richard na Mabel Afraid of Hawk cinciapi.

“Wiconi luhapi kta e heon miye wahi” St. John 10:10, hena wicoie kin on oyate ob waun kin wahokonwicakiye, na lila wiciyokipi, hehan Wotapi wakan kin icupi kin wicaša akešaklogan wotapi wakan kin icupi. Wanna unikluštampi hehan ake wati kin en okimniciye na yupiya wotapi, na he en nakun Šokela hecekeel on okiyapi, na ohakam wakanheja nom tiyata Baptisma wicaqu henaos kujapi (wayzanpi) heon. Hehan ohakam St. Mary's Chapel etkiya Koškalaka wanji eyaye. Cinye epe cin he Rev. Joseph Dubray hee ye lo. Anpao kin kola iyuškinyan nape ciyuzapi. Nitakola wanji he miye.
JOHN BLACK FOX.

ANPAO.

(THE DAY BREAK)

SANTEE. - - - NEBRASKA

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

*Anpetu iyohi wicokaya he cin ehan heya-
pi kta:*

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiciya iceunnicayapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiye cin owasin maka kin owancaya etipi kta e wicayakaše cin, qa tona itelanyan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunnicayapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyohe Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunnicayapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicaše cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocečunkda qa inahinipi etanhan; wocacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonšida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekdupi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

XXXIV. HOKŠICANA BAPTISMA WICAQUPI KIN

Baptisma wakiconzapi kin he Wanikiya unkitawapi kin Iye Okodakiciye Wakan tawa kin en tiyopa e okna yutimahen iwicacupi kta e Iyehca kaše, St. Matt. 28, hen wandakapi kte. Omaka kaotakahewapa etanhannajin wakiconzapi kin de on hokšicana kin waecawicakicon uyapi, tka onge tuwawa wakanheja kin de on waecawicakiconpi kin he hecetu šni keyapi, qa wowicadayapi šni ecee kin he hekta omaka tonana hetanhanna he heyapi ecee.

Christian Okodakiciye Wakan kin en hokšicana Baptisma wicaqupi ocon kin he Jewish Okodakiciye Wakan kin en Bakihdayapi ocon yuhapi kin he heekiyahan yuhakiyapi. Napin wowakta wicotakuye heca e Wakantanka toiyokipi kin oknayan iye tawakanheja kin wicakicage.

Wocekiye Wowapi kin en Wakanheja Baptisma wicaqupi ocon kin nom iyeyayapi kte, unma tipiwakan kin en unpi kte cin hee, qa unma iš tiyata unpi kte cin henaoca. Unma ehake kin he unknahena taku toketu, qa taku tanka, qa hokšicana wan wanna ni kta iyececašniyan wayazanke kinhan hen eceena he unpi kta iyececa. Taku tona on etanhannica oyate wicotakanya Wakanheja wan Baptisma qupi kta iyececa kin dena ee.

1st. Wakantanka taoyate kin wocekiye oyate tawapi wowašte kin he icukiyapi kte cin hee.

2nd Wakantanka ihakamya oyate kin en ake wicanagi wanji aopeya hiyuyapi kin he oyate wicotakamya woyaotanin kte cin hee.

3d. Wocekiyewoohoda ocon wakan wan econpi kte cin he oyanke tukte en econpi kta iyececa kin he tipiwakan kin etu kta iyecece.

Hokšicana kin nahanhecin ciqapina qa iyececin ka woayupte eičiyapi kta okihi pi šni kin on Ate-wicakiyapi qa Inawicakiyapi yuhawicakiyapi kin hee. Hena owicohan tona he tawapi kte cin ocon oehake kin en ecehecin ataninyan iwaktawicayahan wicakiyaotaninpi. Wiwicawangapi kin iyuha tanyehcin onwicape kta iyececa kin he en wicote token yanke cin eciyatanhan ije-han waeunkiciyapi kin dena iwakiksuye unki-ciciyapi ecee. (Woayupte iyamni kin hen wandakapi kte.)

Waewicakiciyapi ocon kin he taku iyotan tanka wan heca, hececa eša ota tona he owicohan tawapi kin tanyan kduceetupi šni kin heca yukan ecee, hececa eša onajin kin he woiyowa-ja tanka wan heca. Tuwe Wakantanka towašte akite qa eciyatanhan Christian Wacinyepi-ca heca qa hokšicana kin takodaku iyecenya ei-čikde šni echantanhanš he Waewicakiciya heca kta iyecece šni.

Hunkakewicaye, qa Wicašawakan tawa kin hen wiciyokiheya Waewicakiciye cin he onajin ye kta iyecece, qa Wakanheja kin taku tona ihankeya wašte kin hena ecakicon un kta he hecetu. Tuwe Waewicakiciya wacinyepica heca kta iyuteya ikdutanin kinhan he wicanagi wan owihankewanin ni un kta e on wowanikiye yuhakiyapi kte cin he en owicapeya wowawokiye econ kin he on wowiyuškin yuha kte cin hee.

Baptisma Wocekiye woecon kin denakiya ki-yušpeya eknagpica,

1st. Wowakta wowahokonkiye kin, qa Wowapi Wakan etanhan, qa Baptisma Wakiconzapi kin he taku tanka wan heca, qa token okage kin hena eecen yaotaninpi kin hee.

2d. Wakanheja Baptisma qupi kte cin Wocekiye ekiciyapi kin hee.

3d. Wakanheja kin woičiconze wakan ekiciyapi kin hee.

4th. Baptisma ocon ecawicakiconpi kin hee.

5th. Wakantanka towašte yutecapi kin on Wopida eciyapi kin hee.

6th. Waewicakiciyapi kin tona he tawoeconpi kte cin eecen iwaktawicayapi kin hee.

Wakiconzapi kin de en Okodakiciye Wakan kin wowapi wakan etanhan okaše nom etanhan en unpi kta econš kin he ayabdezapi kte, 1st Wankiya kin wicote token Nicodemus eciye cin he unma ee. Tuwe Mini qa Woniya Wakan kin eciyatanhan teca tonpi šni kinhan Wakan-tanka Tokiconze kin en timahen iyaye kta okihi kte šni keye ciqon hee, qa 2nd Wakanheja kin iyowinwicakiyapi qa Iye en awicai pi kta kewicakiciye cin hee, Wakanheja eikcistinpina kin miye en ikdohipi kte cin wicakišicešniyan iyowinwicayakiyapi kte, hena Wakatannka Tokiconze etanhanpi kin he on.

Baptisma woecon kin he eciyatanhan Wakanheja kin Christ en awicabipi, qa Iye wicayawašte kta he hecetu kin he oknayan awacinpi kta iyecece, qa Iye wicayawašte kin eciyatanhan Iye tokiconze kin en yutimahen iwicacu, qa Iye tiwahe tawa kin en opapi kta e wookihi wicaqu. Token Wiwicawangapi kin en Christ etanhanpi, qa Wakantanka cineca wicaye, qa Mahpiya Wokiconze kin tawayapi kta wicakašapi kewicakiye cin he oknayan.

Wakanheja wan Baptisma qupi kin eciyatanhan woyawašte tanka, qa wookihi tanka en etonpi, qa aopekiyapi. Wakanheja Baptisma qupi kin wookihi qa woyawašte kin dena eecen econ un kta tawacin kinhan Wakantanka toiyokipi kin oknayan wowanikiye kin de en kicopi kin he sanpa qa sanpa sdonkiya aye kte, tka de hececonpi kte cinhan Wakantanka towašte kin heceena he unpica, qa unkišeya he unkičupi kta e on otoiyohe icekiyahan undapi kta he hecetu.

Dehan Baptisma wicaqupi ocon kin he wakanheja papi kin en mini awicamninnipi qaiš awicakaštanpi ecee, tka oanpetu toktokeca kin icunhan nakun pakiknug iyeya ecawicakiconpi ecee. Tipiwakan ehanna kin hena ota wakanheja kin mini kin en pakiknug iyewicaya mini-awickaštanpi kta e on okna mniawickaštanpi kin otankinkinyan kagapi ecee.

Hececaša Baptisma wicaqupi kin he mini kin otohanyan unpi eša he taku nina cistinna wan heca. tka ee Wanikiya toie kin en token econpi kta keya onspeunkiyapi qon, "Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan kin, Caje kin on" he oknayan econpi kinhan he ege taku tanka kin ee.

Woecon kin de en econ wan nina owanyag wašte ope kin he wakanheja kin itehu kin en Canicipawega on wapetog wicatonpi kin hee, he eciyatanhan wakanheja kin Christ taakicita kagapi hecen detanhan tokatakiya wapaha tawa kin iyohdateya ištecešniyan wicokicize econ kte qa tohanyan ni kin hehanyan Iye itokam wacin-yepica un kte.

Woecon eikcistinna obe ota kin opeya Canicipawega on Wapetog wicatonpi kin de taku tanka wan heca. Canicipawega kin he tona itehupi kin akan aewicaknakapi kin hena tukteekta-ka ounyanpi kešaš Christ tawapaha kin he iko-yakapi kin he kiksuya unpi kta iyecece, qa taku awacinpi qaiš econpi kin hena owasin en wakan kin he un kta iyecece.

Wamblee, So. Dak.

Nov. 21, 1918.

Anpao kin: Kola taku wanjikji omiyeecilaka wacin yelo yunkan taku oblakin kte kin he awacinpica na iyukeanpica heca ecee oblakin kte lo. Tokaheya okicize na on wicaša na winyan na tohanyan wiyukean okihi pi kin hehanyan el iyukean wacinpi na tokel econpi na on tanyan econpi na inš iajin kta hecin he okna lila awacinpi on wicaša wanji iwitko aye lo, yunkan mitakuyepi toketu hwo? Leceel epin kte lo le on. Taku Wakan cola wiyukeanpica šni, tuwe Wakantanka cola wiyukean kin ecin tokel wašake kta he? Wowašake cola tuwa wašaka kecin kta he? Wowicala cola tuwa taku wicala kta he? Woniya wakan cola tuwa niun kta he? Lecekla on wicaša niun na wowicala suta yuha na wašake na on wiyukean pica kin he wašte. Yunkan ake lecala wicokuje (wowayazan) wanji maka owancaya taku eyaš oyasin akalipe tonyan hiyu yunkan ake he el wicaša na winyan na tohanyan wiyukean okihi kin he el ewacinpi wocacin ibošake wan ecela yuha wanna wikoška na koška wašteše na tiwahe wašteše ota hena la pelo, yunkan oyate kin tokel hanpica šni eyapi. Wan yuha toki ayeca nun tka se ounyanpi wanjikji Wakantanka kiksuyapi, na wanjikji ecaca hecin kiksuyapi šni yunkan he kiksuyapi kin hena taku tokonpi kta he? Wowašte el onpi kta, na ecacahcin onge Wakantanka kiksuye šni iyayapi qon hena tokel onpi kta he? Wokakije el onpi kta. Ho mitakuyepi tanyan ablezapo, na awacinpi na hehanl iyukean po, okini wanji hecin tanyan epa hecin isanpa ekta eslolyayapi kin wašte kte lo. Le okna awacinpi qeš wašte kta kta, na wocekiye eyapi on wašag ičiyapi qeš wašte kta kta hecel wowacin ibošake cola katinyeya iyayapi kin wašte kte lo. Ho hehanyan eyaš awacin po. Tona Anpao kin iyacupi kin oyasin micante on nape ciyuzapele.

RAY J. CURT.

Anpao duha he. Duhe kta iyececa.

Okodakiciye Wakan Taomaka Kin

St. Andrew's Taanpetu kin Nov. 30th hen ikiyena anpetu wakan kin he Advent Anpetu-wakan kin he oiyaye kin ee. Hebrews oyate kin wocekiye oikduhe oknayan tokawetu kin hetanhan omaka oiyayekiyapi ecee, qa makatanhan woope kin oknayan ptanyetu kin hetanhan oiyayekiyapi ecee. Qa unkiš dehan Advent Anpetuwakan kin hee, qa January 1st na pin Omaka Teca Anpetu unyawapi ecee. Advent he wocekiye oeye mankoncage heca yawapi, hececa kin on Ptenyena Wocekiye Anpetu kin he tawakiyapi kin he Christmas anpetu kin behanyan anpetu owasin unpi kta yanke. Advent mankoncage kin anpetu wakan topa kin dena icunhan Okodakiciye Wakan kin iye tawakanheja kin Itancan unkitawapi tokaheya hi qon he ikiksuyeyahan waeconpi kta e ikduwiyeya wicaši. Hececa kinhan iye kin ake icinonpa u kinhan Taokodakiciye Wakan kin ikduwiyeyahan kici icitkokicipe kte cin heon. Heon etanhan ehakena taku tob u kte cin hena awacinyan kiksuyeunšipi. Wiconte kin hee, qa Woyasu kin hee, qa Mahpiyawiconi kin hee, qa Wakansicati kin hee. Hececa kin on mankoncage kin de icunhan Revelation (Waynotanin) wowapi kin hetanhan yawapi ecee, qa Anpetuwakan kin hena otioyohi en woawacin yuke. Tokaheya kin he en ake icinonpa u kte cin he awacinunšipi, qa icinonpa kin he en Wowapi Wakan kin he awacinunšipi, ecin he etanhan eceena ake icinonpa u kte cin he onkonspepi kin heon, qa iciyamni kin he en Wicašawakanpi kin hena unkitokam ewicakdepi, ecin hena is eya tokaheya hi kte qonhan John Baptisma wicaqu kin he itokam yaotanin yanke cion he iyecen is eya hena icinonpa u kte cin he yaotanin yankapi ecee kin heon.

WOYASU KTE CIN

Tuwe taku wanji icišniyan econ qa woope kicakse qa iyašdad yapi can wayasu itokam aipi qa akiyapi ece. Qa yuwicakapi kinhan wokaške en wicakupi ece. Unkan iknuhana unkiye-pi owasin anpetu wan en Wayasu wan iyotan tanka e itokam onkinajinpi kte cin he Jesus Christ Itancan kin hee. (Acts. 10:42) Christ toka maka kin den hi kin he maka kin nikiyin kta on hi, heon Wanikiya eciyapi. Tka ake tohan hi kinhan hehan maka kin yasu heca kta. Qa tukten Jesus iwokdakapi wan decen eyapi. Jesus Itancan mahpiya ekta Wakantanka etapa kin eciyatanhan yanka ce eyapi. Qa heciyatanhan nipi qa tapi kin wicayasu u kta ee eyapi. Wayasu eyapi kin he taku šice qa wašte kin kici yu kinukanpi he kapi. Wayasu kin he tona taku icišniyan econpi kin kaška eknang awicaye šni tka nakun wowicake qa wootanna on wicakiyuška ecee. Ituya wiyawicaonpapi kin hena yuwotanna. Hecen tohan woyasu anpetu tanka kin he hi kinhan hen Christ wowašake iyo tan kin kduha waštepi qa šicapi kin iwanwicayakin kta, qa taku icišniyan kin hena yuecetu kta, qa šicapi kin wicakaškin kta. Oiyotanke tawa kin oiyotanke ska tanka eciyapi (Wayu. 20:11) unkan tanka kta ecin oyate kin ataya kawitaya hen ayin kta. Qa wicaša iyohi iye wicohan econpi kin oknayan wicayasu kta. Ska eya cajeyatapi. Ecin wašte, qa owotanna, qa nakun wayasu kin wakan kta hecen takuna yušna kte šni. Wowicada kin ed heya, nipi qa tapi kin hena wicayasu kta ee eya. Nipi eyapi kin, tona Christ ake hi kinhan ed ni onpi kte cin he kapi (1 Theo. 4:15.) Qa tapi eyapi kin is tona iye inupa u kte cin itokam tapi kta tka qon he kapi. Woyakapi kin anpetu woyasu tanka kin en wowapi kin hena yuzamnipi kta keyapi (V. 12.) Wowapi wiconi kin hen wicacaje qeya owapi kin hena tona Jesus Itancan kin wašte dakapi qa iyokipiye wacinpi kin he epi kta. Hecen wowapi wiconi kin de en oncajepi yankin kta oncinpi kta iyececa. Ecin wowapi wakan kin hecen onkokiyakapi. Tona wiconi wowapi wan talica šunkana ha ogepi kin ed caje yankapi kin henana mahpiya kin ekta ipi kta keya (Wayuo 2:27.) Hehan wokiksuye wowapi kin e ekta (Mal. 3:16). Hen is unko hanpi kin owasin owa yankin kta, qa tohanpi kin wowapi kin ekta (V. 12) owa yankapi kin hena oknayan wicayasupi qa wicakaškap kta. Wicokaške kin he tokeca kte cin sdonunyanpi šni, tka taku sdonunyanpi kin he egeš eya Wakantanka qa mahpiya wowiyuškin kin hena iyo-unwajapi kte šni (V. 15.) Hecen wicohan econ-

qonpi kin hena wowacinye unyuhapi kin yutanin qa unkitonipi kin en itonpeya onkohanpi iyececa. Woyasu u kte cin on. Hecen Christ wayasu oyanke tawa itokam inaunjinpi kinhan okinni heonkiyapi kta. Wowindake wašte qa wacinyepica. Itancan nitawa towiyuškin kin en opa wo. (St. Matt. 25: 21.)

CHRISTMAS WOKIKSUYE KIN

Wanikiya unkitawapi tonpi anpetu wokiksuye kin hee. Wakanpi taanpetupi kin heca yamni owecihan Christmas wokiksuye anpetu kin kaihakamya yanke, qa hena en woawacinheca yanke. December 26th he St. Stephen Taanpetu kin hee, qa akeš December 27th he St. John Wotanin wašte owa kin Taanpetu kin hee, qa akeš December 28th he Iyaonpepicapišni Taanpetupi kin hee, Itancan unkitawapi kin maka kin de en tonpi kin he icunhan is tuwapi kin dena mahpiya wiconi kin en wicatonpi. Obe yamnipi kin dena Itancan unkitawapi kin kikiyena kaiyopteya woakipe ataninpi St. Stephen he tawokakije kin hee, qa St. John he tawowaštedake kin hee, qa Iyaonpepicapišni kin hena is wowakašotapišni kin hee. Qa nakun hena yamni iyepi taku wicadapi kin heca on kikišya atakunipišni eša hena tokakiyapi šni hecapi e ataninpi. St. Stephen he wicotawacin, qa wicohan kin napin on te, hehan St. John he wicotawacin kin eceena un te qa Iyaonpepicapišni kin hena is wicohan kin hena on tapi' qa nakun dena yamni wicaša maka akan wiconi on en niunpi kin he yamnikiya yuataninpi Iyaonpepicapišni kin he wakanheja kin heepi, qa St. Stephen he wanna wicaša hehantu kin heepi, qa St. John he wanna kanpi kin heepi.

PTEWIYE WAN

Ptewiye Holsteine Cow heca wan wanna omaka šakowin hehan asanpi wihi tawa kin anpetu šakowin eca asanpi wihi tkeutapi 30 henakeca ecee. Hecen omaka wanji en asanpi ihdi kin tkeutapi 1,053 henakeca qa asanpi mini kin is tkeutapi 24,741 henakeca. Ptewiye kin de. Stromsburg otowen en Nelson Bros. he tawapi. De Nebraska makobašpe etanhan hecen yuotaninpi. Hecen ptewiye de ihankeya asanpi kiota qa asanpi ihdi kiota hecen yuotaninpi.

IKCEWICAŠTA IYE TOKAHEYA TAKU KAĞAPI

Ikcewicašta kin taku iyepi tokaheya iyukecanpi qa kağapi qa hena unkiyepi dehan maka oyate unyakonpi kin etanhan unqonpi qa piundapi. Qa dena ee: pse, hanpaikkeca, tanpa wata, tipi ikceca (dehan akicita wakeya qeya iyecen kağapi) qa taha wokoyake, (dehan wihi wicašta qa waode wicašta hena ohni unpi ecee.) Hehan can hanpi etanhan canhanpi kağapi kin he ehan na Ikcewicašta kin Wašicun onspewicakiyapi. Hehan wamnaheza kin, dehan taku woyute iyo tan wašte wahna wotapi en unhapi kin hee, Ikcewicašta winyan kin wamnaheza hena ojupi qa akatapi qa icalhiyapi qa etanhan waskuya qa waskuya onmnica icicalhiyapi, pašdayapi, qa wamnaheza bopanpi hecekeen woyute kağapi ecee. Hehan tado puyapi qa kapanpi qa wihi qa waskuyeca puyapi hena icicalhiyapi, dehan wasna unkeyapi kin hee. Dehan oyate owasin en nakun woyute he yuhapi qa he nina wašte. Hena Ikcewicašta oyate taku kağapi etanhan anpetu dehanyan oyate owasin on unkiwaštepi.

WAPATANPI ONSPEWICAKIYAPI

Nebraska makoe en University woonspe wankantu etanhan waonspekiya wanjikji makoe ektakta woyute qa wokoyake ke šatanpi kta on dehan ektakta waonspekiye patanpi. Winyan tuwe kašta okihi kin en ope kta okihi. Hehan dehan witka kin nina tehika heon anpaohotonna wiye wicaduhapi tona witka ohni yuhapi kin hena tanyan wicaduha po.

MINI OCANKU

United States en mini ocanku iyotan hanska wan waniyetu 13 kağapi. New York makoe he ataya opta Hudson wakpa kin he oiyahde yapi qa ecen mniwanca kin oiyahde. Mini ocanku kin de Lake Erie qa Lake Ontario hena iyahde qa etopteya mde tankinkinyan hena iya-

hde hecen mniwanca ekta wata ohna watokšupi kin tehike šni qa nakun nina ohankopi kta. Mini ocanku kin de maka iyutapi 459 hebanyan qa mde en oiyahde qa wakpa en oiyahde ko hecen ataya maka iyutapi 750 henakeca. Nakaha yuħidokapi qa wanna wata kin katinyan ohna škanpi.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1918, and for Diocesan Expenses for year ending Dec. 31, 1918

Payments for General Missions from Nov. 1, 1917, and for Diocesan Expenses from Jan. 1, 1918.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor-tioned	PAID	Appor-tioned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$ 200 00	\$200 00	\$ 470 00	\$807 65
Crow Creek Missions.....	125 00	260 11	300 00	664 13
Flandreau Mission.....	25 00	3 00	50 00	21 84
Lower Brule Missions...	100 00	32 00	250 00	156 00
Pine Ridge (Agency).....	120 00	170 07	275 00	300 51
Pine Ridge (Corn Creek)	75 00	115 75	175 00	148 21
Rosebud Missions.....	200 00	412 83	470 00	881 97
Santee Missions.....	125 00	178 10	300 00	234 20
Sisseton Missions	125 00	234 24	300 00	223 88
Standing Rock Missions..	200 00	246 54	470 00	465 10
Yankton Missions.....	175 00	297 50	440 00	781 80
Brotherhood of St. Andrew.....				100 00
Brotherhood of Christian Unity.....				55 50

MAHTIPI KIN

Wicašta woju tipi kin hena tuktenkten owoju owasin tanyan sdonyapi kecinpi on wicašta ksapa hena owoju on token wašte eyapi keš wicawicadapi šni ecee. Unkan dehan hecece šni. Woju wicašta owasin waanağoptanpi qa wicašta ksapapi qa taku owasin wayupikapi hena owoju on taku eyapi kin hena wicadapi qa iyecen onspeiciciyapi qa heon taku ota tanyan icalhiyapi. Hecen woju wicašta hena tanyan econpi. Wicašta ksapa hena anawicagoptanpi kin he wašte.

WIKOŠKA WAN MNIHECA.

Belvidere, S. D. Cannumsapa wakpa iyuhdoke ikiyedat hen wašicun wikoška wan Miss Rose Cacek eciyapi, mdoketu kin de mağa ošpe 75 acres hena en woju qa kicanyan. Timdoku wan hena kicanye kta tuka akicita opa qa okicize ekta iyaya heon iye hena oju qa kicanyan. Hunku wakanka wiwazica kicišnana ti, nakun šunkawakan on ltani kin hena iye wicakaon-spe qa hena on ltani. Aguyapi su icalhiye kin nahanhein nakankiciciyapi šni tuka egeš maka ošpe iyohi iyutapi 20 bushels henakeca kta qa nakun taku ota oju kin owasin nina tanyan icalhiya. Nakun wamnaheza oju nina tanyan icalhiya. Hecen South Dakota en owoju kin on wikoška kin de ataya wakapa.

ANPAO KIN

REV. JOHN FLOCKHART, - } Iapi Kahniğapi
REV. WILLIAM HOLMES, . }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam okise kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihi pi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kağin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowapi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

THE DAYBREAK

December, 1918-January, 1919

Who Opened the Door of the New Year?

The Romans called the first month of the year January, after the name of their god Janus. His name comes from the word "Janua," meaning a door. Janus was the great Janitor who opened the door of the year, and the door of every human life. The people and priests prayed to Janus at the beginning of every day and when they began any work. They also had a great festival for him on the first day of January and finally they reckoned the beginning of the year from his festival. He had a temple in Rome. The gates of this temple were closed when there was peace in the land and they were open during war. A strange thing about this god who opened the door of the new year was that he had two faces. There an old face looking backward, and a young, bright eager face forward into the future.

Those Romans were right in thinking that someone did open for them the door to let in the new year. They were right, too, in seeking his blessing when they began any new work or entered upon the duties of every new day. They did not know as well as we do that the real name of him who opens the door of the year is Jesus. It is—"he that openeth and no man shutteth, and he that shutteth and no man openeth." Jesus it is who stands guarding the doors and gates of life.—Lloyd Morris.

Facing the New Year

Fear, facing the New Year,
Thinketh, "What shall it bring?"
And is dumb,
Dreading the hidden ways.

Faith, looking upward; saith,
"God is everything,
Let it come;
God ordereth the days."

This is our New Year's Bliss,
He is mine, and I am His.
All the days,
All the ways,
Lead us home;
Let us pray, let us praise.
—Christian World.

The Story of Jerusalem

Is there any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of Christian.

All the great religions, the great cultures, have met before its walls and striven to possess it. . . . But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply-held and often-adjourned, but never-sundered hope when has made it the symbol of the Christian idealism and the far-sought refuge in another world of the weary and heavy-laden.

The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius Glenn Atkins, D. D., Jerusalem Past and Present.

The Rev. Dr. J. Wilbur Chapman, prominent Presbyterian divine and noted evangelist, died in New York City on Christmas day. Dr. Chapman was a rare leader of men, large of heart and big of brain, richly cultured in the schools of learning, in the school of Christ, and in spiritual things, broadened by wide experience. His denomination conferred upon him every honor within its gift. Christians of every name and thousands who make no profession of religion, who have come within the

blessed influence of his foreful, winning personality, will feel that they have sustained a great loss in his death.

Another Year

Another year is dawning! dear master, let it be
In working or in waiting another year with thee!
Another year of leaning upon Thy loving breast,
Of ever-deepening trustfulness, of quiet, happy rest.
Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of the face
Another of progress, another year of praise
Another year of proving Thy presence "all the days."
Another year of service, of witness for thy love;
Another year of training for holier work above
Another year is dawning! dear Master, let it be
On earth, or else in heaven, another year for Thee!
—Frances Ridley Havergal.

New Year Meditations and Resolutions of a Church School Teacher.

By WALTER S. ATHEARN.
Adapted.

On this, the opening Sunday of the year of our Lord, 1919, I solemnly resolve that during the coming year I will set aside at least one evening each week for the preparation of myself for more efficient work in the Church School.

I realize that in calling me to be a Church School teacher my Rector has given me the highest recognition which he could confer upon a communicant. To be set before the childhood of the parish as one worthy of being imitated carries with it a great responsibility, but it also brings a rare opportunity for transmitting one's highest ideals into the lives of those who are placed under his care.

Feeling keenly this responsibility, and appreciating this opportunity for service, I here and now resolve to drink deeply at the fountain of knowledge, enriching my intellect by research and hard study, that I may thrill the minds of my pupils with a love of the knowledge of God. I also resolve to be much in prayer that I may live and move and have my being within Christ Jesus, and that my every act may reflect His holy will.

I dedicate my intellect and my heart; my time and my talents to the teaching service of the Church, believing that "the soul of all culture is the culture of the soul," and knowing that the Kingdom of Heaven can only be ushered in by teaching our boys and girls "to do justly, to love mercy, and to walk humbly with their God."

May my class become to me a garden of souls, and may I become such a proficient soul horticulturist that each little bud will flower out into the beauty of holiness as it is in Christ the Lord. And may the Father bless me richly as I dedicate myself anew to the holy task of teaching the childhood and youth of the Church.

A boy was recently asked to give a definition of water, and this is what he wrote. "Water is a white liquid which turns completely black the moment you put hands in it."—Ex.

Make No Long Tarrying

Make no long tarrying, O my God,
May the down path be swiftly trod,
Swiftly the falling feet descend;
Short the road and soon the end.
When the doom is spoken, let it fall;
And when Thou takest, then take all.

And as the sun sinks in the sea,
Nor dim nor pale nor overcast,
By no sad change, nor slow degree,
Radiant and royal to the last;
So take the gift Thou gavest me.
—Cecil Spring-Rice.

"The average returned soldier," according to a thoughtful correspondent, "is radical. He does not know exactly what he wants, but he wants a new order of things. He has been impressed by the fact that for war purposes the state is willing to clothe, feed, and amuse him, and to do everything to make him efficient, healthy, and contented, and he is wondering why that can not be done in civil life."

The convicts in the Minnesota penitentiary who are paid an average of 25 cents per day for their labor subscribed to the first liberty loan \$28,000; to the second \$10,000 to the Red Cross, \$1,500; to the Knights of Columbus, \$800. They have invested \$5,800 in War Savings Stamps and have donated an equipped ambulance to the Red Cross at a cost of \$3,000, a total of nearly seventy per cent of their total wages for the year.—The Newer Justice Magazine.

The first boy from South Dakota to win the French Cross for Valor was an Indian, Chauncey James Eaglebow. He was one of our Church boys from the Rosebud Reservation and has since been killed in action.

The United Offering

By Edna Biller

In less than one year the Triennial Convention will meet in Detroit, Michigan. The time has come when our thoughts must be centered upon the United Offering. The question to ask ourselves is, what sum will be a worthy thank-offering to place on the altar of Saint Paul's Cathedral in October, 1919.

In order to realize how great are our causes for thanksgiving, we have only to contrast condition here with those existing in every other nation. In the wonderful age in which we are living, is it too much to ask that the mark for the next United Offering be set at \$500,000—a sum which would be of untold value to those who must carry the financial burden for the mission work in the domestic and foreign fields, a sum that could so easily be raised if the majority of our Churchwomen knew and understood the purpose of the United Offering. Experience has taught us that when women really do know they long for the privilege of sharing in it. Can we, who have had unusual opportunities for realizing all that the United Offering is doing to uplift humanity, fail to strive harder than we have ever done to interest and enlist more women?

As a result of the offering of \$353,619 presented in Christ Church, Saint Louis, in October, 1916, two hundred women missionaries are working in the home and foreign field, seven young women are being trained as future missionaries and nine women who can no longer continue in active service are receiving support.

The war, various relief organizations and the Government have taught us to think of financial matters in very large terms. If the work of the churches were included in the same category, the City of God would be built ere long. A worthy thank-offering will enable the Board of Missions to send more, to train more and to care for more women who will give their lives gladly and thankfully for the extension of Christ's Kingdom upon earth.

The primal idea of dealing with offenders against the law of God and man was vengeance, repression, punishment in kind, the punishment of the Hebrew theocracy—an eye for an eye, and a tooth for a tooth. It was the idea of humanity until the birth of Christ, and with the advent of Christianity for the first time in the history of the world there came into being as a rule of philosophy and as a teaching of religion forgiveness for offenses. But while men theoretically accept Christianity, practically they continue the idea of vengeance—Judge A. T. Clearwater, N. Y.

The Bishop of the District has called a meeting of the deans of the various deaneries of the state to meet with him and with a few other clergymen of the District in Sioux Falls, to consider further work that the deanery system may accomplish in missionary work in the District. The meeting will be held immediately after the New Year. It is probable that at the same time, the Rev. David Clark who is a deacon in charge of the work at Rapid City will be advanced to the Priesthood. Mr. Clark graduated last year from the Berkeley Divinity School and has been in Rapid City since that time.

The Perpetrators Must Be Punished

"For a league of nations to be effective," says the Rt. Rev. Dr. Winnington-Ingram, Bishop of London, "the way must be paved by world-wide demonstrations that those guilty of waging this war made a colossal blunder from a material viewpoint. There was absolutely no necessity for the central powers to outrage the peace of the world. I consider this war the most unnecessary war ever waged, and I am absolutely convinced that unless the whole sees and knows that this kind of things does not pay, the whole idea of the league of nations is a baseless dream.

"Therefore, the perpetrators must be punished. I claim that to punish the wrongdoers is an essential part of upholding the righteous judgement of God as well as the essential foundation for a successful realization of the league of nations ideal."